

ENGLANDS  
REPENTANCE

*Englands only 2<sup>d</sup> January 1659*

REMEDY:

Religiously propounded in a Serious Resolve of this

ENQUIRY.

*Q. What is to be desired by all such as wish well to England?*

In a Letter written by a Minister in  
London, in Answer to one sent from  
a worthy Member of the late Long  
PARLIAMENT.

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*Entred according to Order.*

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Honoured Sir,

Yours of the 18<sup>th</sup> instant I received; whereby I discern your *sense* of the sad hand of God upon these Nations, *in the many sad Revolutions* to which they have been subject. And now you seem studious of the way of its recovery, in which I rejoyce. Though, Sir, your Enquiry doth a little amaze me; not so much for the matter, as that you should press me to it in this juncture of time. You well know, Sir, I have not declined to let you know my thoughts of all the late transactions of those who called themselves, *The Long Parliament*. Did I not much presume on your Faithfulness never to use it to my damage (however God deal with you) I might burn my pen and paper for fear of a Treason and High Court of Justice. But I will not fear to write at his request to whom I have often spoken freely, and yet met with the fidelity of a Friend.

Sir, your Enquiry is serious and seasonable, and calls for a better Resolution then I can render.

It is this,

Quest. *What is to be desired by them that wish well to England?*

I understand your Enquiry as grounded on the present sad state of the Nations affairs; and so my resolution is, as of a Minister of God, that of *Israels Repentance* promised in Hosea 3. 5. *Afterwards shall Israel return, and seek unto the Lord their God, and unto David their King,* is the *unum necessarium*, one only thing to be desired for England as her sovereign Remedy against all her mala-

dies by the hand of God inflicted on her.

On serious observation of *England*, I cannot but judge her the parallell of the ten Tribes in sin and sorrow, and wish she may precede them in a serious and seasonable Repentance. Methinks Sir, the Prophet *Hosea* his Prophe-  
 tical Marriage of an Harlot, and leaving her a long time with this charge, *To abide for him, and not to play the Harlot, or be for any other*, is a lively Emblem of *Englands* state and duty.

Hof. 3. 3-

*Englands* Disease.

*England*, Sir, as *Israel*, have gone in the way of *Jeroboam*, and have sinfully, against all Natural, Civil and Religious bonds, cast off and shut out their Lawful Governours and Established Government left them by their Progenitors, and under which she long flourished, unto the Enriching of her self, Envy of her Neighbours Nations, and Encouragement of the Reformed Churches: And that after many Declarations, Protestations, Vows, Oaths, and the Solemn League and Covenant for the defence and preservation of the Kings Majesties Person and Posterity, the Priviledges of Parliament, and the Liberties of the Subject, and that Sworn in a day of Extremity, when they seem'd to be in danger, and men were Jealous (the subversion since effected) was intended. Nay, and after a vast expence of Blood and Treasure in the defence of them; and when under an Obligation inviolable and never to be dispensed withall, wherein we have sworn to God, *Not to suffer our selves by any comminations, persuasions or terrors whatsoever, directly or indirectly to turn aside to the right hand or to the left, or to make defection from this Cause.* Yet have our Nation, to the Scandal of Religion, Reproach of the Nation, and Blasphe-  
 my of God, and Provocation of his Justice, with *Israel*, made defection from their Lawful and Natural Prince, nay, and altered their unalterable Government at the Lusts of men subverting very Foundations. Only, Sir, I must be free to let you know, that in two things *Englands* defection hath been more vile then that of *Israels*, in that it was made by a violent, base, unjust, extrajudicial, barbarous

barous Regicides with an hypocritical pretence of Justice. Secondly, In that Members of the Parliament have been to themselves an Herod Ascalonise to violently break up their own Saxhearins; and Guido Faux, to blow up King, Lords and Commons in Parliam<sup>t</sup> assembled, to the everlasting blemish of the Protestant Religion, and in the room thereof have been subjected to usurpation and self-created Governours, with whom most of the Nation have concurred, and to them consented. And for the support of this Usurped Magistracy, Calves have been set up at Dan and Bethell, all falshood in Religion Tolerated, the Ministry laid common, *who will becomes a Priest unto the Lord*. So that, Sir, Schism and Sedition, Rebellion unto Regicide, Perfidie and Perjury is become *Englands* Guilt and impiety written in such legible and indelible Characters, that all men must say, She is become an Harlot, and see Repentance absolutely necessary to prevent her ruine. Nay, Sir, give me leave to tell you, *Englands* sin (like Israels) hath been pointed out by her Sorrows; Englands Distemper. for she having shamefully shaken off her Rightful Governor and Government, hath been prostituted to the Lusts and Ambition of particular men, and proudly trampled on by Military insolency, in so much that our very Bell-men can reproach us as we lie in our Beds. Shall I, Sir, make bold to insert a Bell-mans sound which I heard with my own ears. It was this,

*Whilst you securely Sleep, I Ring my Bell,  
Which lately hath Rung out your Freedoms Knell.  
Your Souldiers, now, your Sovereigns are become,  
Your Eaws and Liberties command by sound of Drum.  
Nor is it strange, for they read no Commission,  
Regard no Bonds, but prosper by Transgression.  
By Pride and Perjury, these Saints most rude,  
Have Cut off the King, and Parliament subdu'd.  
Your eyes have seen't, vile Slaves, yet in this season,  
You are Rid like Asses, and not Rul'd by Reason.*

Oh, Sir, how many sad and shameful revolutions have passed upon us, and yet we are full far from Settlement? *Authority*, like a Tennis-Ball, hath been cast up and down for him to catch that catch can, and hath been tossed between a republican pack, and single Person, whilst both are plain and palpable usurpers; for indeed in nature, and by Gods just judgment, *Revolution is the constant Attendant on usurpation*; the Globe of Magistracy must roule up and down, whilst off its Pin, and from its Center, it only resteth in right subjects; and now we are covered with confusion, and left without King, any lawful, nay, without Prince, any unlawful Governors, without any establishment in Chair or State, Civil and Religious order, and this was the punishment of Israels, now is of *Englands* adultery: the estate of her widow-hood, the time of divine desertion; for *Civil Order* is Gods presence in the world, and *Religious Order* his presence in the Church. The very heathen conclude from the confusions in the world, the *Gods have forsaken the Earth*; so that, Sir, he must have no Religion who seeth not in *Englands* safe to conclude and cry out, *Righteous art thou, O Lord, and just are all thy judgments.*

*Englands Cure  
and Remedy.*

Now, Sir, I have shewed *Englands* disease and distemper; it remains that I direct the cure and remedy, and that I say is, *Repentance*, true and hearty, General and Universal *Repentance*. Let the Ministers of God lift up their voice, and cry, *Repent, England, repent, repent*; let all that wish well to *England*, pray that God would pour out a *Spirit of Repentance*, that from *Dan* to *Beerseba* all Israel may return and seek unto the Lord, and to *David* their King.

Sir, Repentance is the *end and errand of all Afflictions*, Isa. 27. 11. Men cry out of doing the Work of God, nor do I deny it in all our strange revolutions; only I desire it may be noted, it is Gods *strange work*, speaking his displeasure, and summoning his Peoples Repentance: a relenting heart, a returning spirit shall no sooner be effected, but these sharp rods will be rejected, God will walk

walk contrary to a stubborn People, until their uncircum- Levit. 16.  
cised heart be humbled, but no longer for, then his end is  
effected.

Repentance doth engage divine return; for he hath  
promised, that when ever he *speaks against a Nation, to*  
*pluck it up, or root it out, if that Nation repent, he will*  
*repent*, Jer. 18. 8. He ever meets relenting Ephraim with  
Repentance for inflicted judgments; his method is to give Jer. 31. 18.  
*Repentance and Remission of sins*: The greatest good in-  
tended for Israel is contracted into the promise of repen-  
tance; the Sun doth not more certainly follow the morn-  
ing star, then the return of Gods presence doth attend  
repentance:

Nay, Sir, in this case repentance is an *actual re-enjoy-*  
*ment of blessing*, not only a quality disposing to it, but an  
act putting into the possession of it; as your Armies late  
repentance for their backsliding, put your Members actu-  
ally into the House, to rule and govern, and their coun-  
ter repentance put you out again, so the repentance of  
your pretended Parliament, and the People of *England*  
puts *lawful Governors* into their proper places, and fixeth  
*Authority* in its right Center, which sin unhingeth and  
expelleth. You may observe, Israels Repentance was an  
actual and ardent Contest *to bring home the King*. Repen-  
tance breaks open the Bar of Sedition and Rebellion which  
shuteth out lawful authority; will but God give Repen-  
tance, the Restitution of *Englands Government* will be  
very feasible and speedy. For this Repentance consists in two  
parts.

1. *To abide for rightfull Governours, however expelled,*  
and at present excluded; and *not to be for any other Magi-*  
*strate*, by any act of Allegiance, or acknowledgment  
of Loyalty; strike not hands with, consent not to any  
*self-created Governours*, by Pride, Perfidy, and Rebellion,  
slipping into a Chair of State; play not the wanton with  
any *self-advancing Absalom*, be not seduced by every *sedition-*  
*ous Sheba*: If proud men have power and profaneness  
to catch a Scepter, and stamp Authority upon themselves,  
let

First part of  
Repentance.



let men maintain their Chastity, deny their Allegiance, court them not as rightful Governours: Mens giddy unconscience is the blood that nourisheth Rebellion: resolved chastity is the rebuke of adulterous attempts, if with *Mephibosheth*, men cannot follow their exil'd *David*, let them abide in their widow-hood, and retain their Loyalty until he return. According to Nature and Scripture a people may better be without any Prince, then strike hands with a usurper, for it is that is sorrow, but in this is still should Sir, with that fond and blind affection may not engage any to commit lewdness with any the Members of *Englands* late Husbands body; let not any the Members of our Collective Body now beheaded, and bemangled, cheat us with the claim of Allegiance by pretence of Relation, and cry of a Long Parliament; but rather let these Members be dispersed throughout the Tribes of *Israel* as evidences of that unheard of violence, and unparalleled cruelty which hath been acted on our *Expou'd Lord*. *Englands* Subscription of sinful Engagements, and shameful Addresses to unlawful Powers, hath been the breach of her chastity; let us abide for lawful Government, where we can do no more, evidence our integrity, and assert our duty and relation, when we cannot enjoy our right.

Second part  
of Repen-  
tance.

The 2d Act of Repentance to be done is to return unto the Lord, and to *David* their King. Return to God, is the formal act of true Repentance; Sin and Repentance have the same object, though some sin is more immediately against God, yet all sin is a transgression of his Law: the same God that said, *Thou shalt have none other Gods before my face*, said also, *Thou shalt honour thy Father and thy Mother*; and, *Thou shalt not commit adultery*: *Israels* Rejection of *Saul*, was a Rejection of the Lord; as light as men make of Civil Right and Order, it is Gods direction in the second Table of his Law: The complaint of the Penitent for any sin, is unto God, Against thee, thee only have I sinned; seeking to the Lord, will spur a seeking unto *David* their King; sense of God offended, engageth a return from all sin, not only from last, but first acts of violence done



done unto Authority; not only the interruptions made on you in 1653, but those chiefly made by you in 1648 and that with fulness of Resolution to backslide no more; a return to God will *awe the conscience, and obviate all the difficulties and discouragements of Repentance*; danger sinfully created by rebellion shall not deter repentance, because it is a return to God, *ready to forgive*; let me say to England as God to Israel, *If thou wilt return, return unto the Lord*, who enjoined your duty; whose law hath been violated by your impiety; *unto the Lord*, to whom you swear in the day of your distress; who is a God of Jealousie and will avenge the quarrel of the Covenant; sad is the Repentance which is but *an exchange of sin*, or of sins object; a bewailing of one rebellious act, but maintaining and proceeding in a series of Rebellion, violence, and sedition. Sir, whatever Souldiers do, Saints must not thus return. Israels return to God must be with a *return to David their King*; by David is generally understood the Messiah the Lord Jesus Christ, nor do I deny it, only Sir I wish it may be noted, the Messiah is called *David* for Relation and Succession sake, because the same seed and rightful successor of David, as the *Pharaohs of Egypt*, and *Cæsars of Rome*; he is *their King*, not only as the Messiah, but by a lineal descent from, and lawful succession to the Crown of Israel; so that a return to *David their King* is mentioned with an allusion unto their Apostacy from, and Rebellion against the House of *David*, which must be repented in their return; for they must embrace their Lord Jesus not only as the Messiah; but as *their natural Prince and lawful Sovereign*; and therefore Calvin crieth out, *Aliter vero & ex animo Deum querere non potuit, quin se etiam subiceret Legitimo imperio cui ascriptus erat*; they could no way seek the Lord in truth, but by becoming Subject to their lawful Sovereign.

Englands Repentance must be according to this, they must seek the Lord, through Christ, by *subjection to their lawful Government and Governors*, from which they have revolted; the formality of Repentance from Rebellion is a

2 Sam. 19.

return to Loyalty. Sir, *Restitution is an essential act of Repentance*; the only restitution made for repented of rebellion, is a re-establishment of authority, and a return to Loyalty, becoming subject for conscience sake: Israel repenting the rebellion into which they run after self-advancing *Absalon*, they fell to strife among themselves about fetching home their King: Nay, *Shimei's* Character of repentance is this, *Thy servant doth know that I have sinned, therefore behold I am come down the first of all the House of Joseph to meet my Lord the King*; if God will do England good, he will give them hearts to give God the things that are Gods, and *Cesar* the things that are *Cesars*, which have been too long held back with violence.

I wish Sir that none may pretend an inconsistency between this act of repentance, and the good Old Cause of God and his People, for whoever shall so do, must sell themselves unto positive blasphemy, and perpetual profaneness, pretending that to be the Cause of God which is expressly repugnant to his revealed will, and resolving rebellion is the honour of Religion, and only work of Saints; and wilfully shut their eyes, that they may cozen their consciences: For Sir, is not the Kings preservation, honour and happiness, the Priviledges of Parliament, the Liberty of the Subject, and defence of the Government by King, Lords and Commons, written in such Legible Characters in the Parliaments, Cities, and Armies Declarations, Remonstrances, and Protestation; in all our Vows, Oaths, and Covenants, as the good Old Cause for which so much blood and treasure was expended, that none but the wilful impenitent can chuse but run and read it; I shall for more full conviction refer you to Mr. *Prynne's Good Old Cause truly stated*, which I know you have seen.

Neither Sir would I have the hazard of any mans life or estate, threatened by this repentance, be any bar unto it; for Sir, this hazard is self-created, and sinfully procured; which, should it be inflicted, were but the proper effect of justice, better to be undergone here then hereafter unto eternity;

eternity; happy may be the stroak of justice which may save a Soul from Hell; the sinful escapes of humane justice will one day be found exceeding sad: running away from the rod of correction, is an *hightning* rebellion, and *note* of a *reprobate*; and whether will such flye from Gods all-seeing eye? or will it boot any to contend with God for impunity? Oh no, it will not.

But Sir, such men may be worse *fear'd* then *hurt*; repentance is the *sponge* of *Guilt* in the sight of men, as well as in the sight of God: God who hath the hearts of Kings in his hand, and turns them as the rivers of water relents toward a repenting *Ephraim*, and maketh *David* relent towards a rebellious *Abshalon*; Royal Clemency never shines brighter then in returns from violent exile; *Shall any be put to death this day in Israel?* for do I not know that I am *this day King in Israel?* is *Dauids* answer to the son of *Zeruah* provoking against *Shimei*, who had full well deserved it; any indifferent Politician can give assurance of indemnity for general delinquency, especially, when true repentance is the spring that doth enforce it.

Lastly, Sir, let none stand up against this act of Repentance, and cry, *It is dangerous to Religion*, a Free Parliament will call home the King, and he is rude and prophane, and converseth among Papists, and will bring Popery into the Land with him. To such I say in short, How came they into Gods Chair to become solicitous of Event? Is uncertain fear of an issue any ground of bar to duty? Where is our Faith should carry us on in duty against all dread? Needs God our Sin to preserve the Sanctity of his holy Name? Will not this prove a sad support unto Religion? But is not this fear groundless? Is not the King a Protestant born and brought up? bound in the same Solemn League and Covenant with our selves? Hath not our sin subjected him to the saddest tempration to turn Papist that ever poor Prince underwent? Doth not Mr. *Pryn* tell us plainly and upon good demonstration, That his exile is the great propagation of the Catholick Cause, and high courtesie to *Rome*? Sir, these ob-

structi-

Instructions are all frivolous, and so will appear, if ever God pour on the Nation a Spirit of Repentance.

Worthy Sir, I have with the plainness of a Minister, and freedom of a Friend, given my thoughts on your Enquiry, and that not *Rashly*, but as having consulted the Oracles of God. And I cannot but beg that you persist no longer in your way of sin: Oh that God would give you and your fellow-Members hearts to give him *Glory*, and after your success, to take to your selves *shame* for your sinful subversion of an Established Government, and that with pretence of Law, calling your selves a *Parliament* when your own Consciences tell you, you are no such thing. Sir, *England* is inclining to repent, if your House prove not a *Sheba* to sound again the Trumpet of *Rebellion*. However, my advice is, Let the Ministers of God cry out, *Repent, England, Repent, Repent*; and let all the people of God pray, That *England* may return and seek unto the Lord, and to David their King: Then shall we be established enjoying our *Princes* as at the first, and our *Rulers* as at the beginning. I have no more, save with the Prophet *Ezekiel*, *They, whether they will hear, or whether they will forbear, for they are a rebellious House, yet shall know there hath been a Prophet among them, Ezek. 2. 5.*

FINIS.